# The Theosophical FORUM

JANUARY, 1904

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# THE THEOSOPHICAL

# FORUM

VOL. 9. JANUARY, 1904. No. 9.

* * *

"Behind each importunate intruder, learn to see God governing all and training you in self-denial alive through a troublesome acquaintance as through good examples. The intruder whom God sends us serves to thwart our will, upset our plans, to makes us crave more earnestly for silence and recollection, to teach us to sit loose to our own arrangements, our rest, our ease, our taste; to lend our will to that of others, to humble ourselves when impatience overcomes us under these annoyances, and to kindle in our hearts a greater thirst for God, even while He seems to be forsaking us because we are so disturbed."

FENELON.

## "DOCTOR FAUSTUS."

People visiting Leipzig seldom fail to take a peep at the "Auerbach's Keller." It is but a drinking place, at best a beer saloon, but on it reposes the double halo of the fames of two great men, whom humanity claims for its own, though there is many a patriotic German who would rather keep the credit strictly for his own fatherland.

I mean Goethe, who as a student boy would go for his daily slight intoxication to this place a century ago, as other German student boys do to this day, and George Sarbellicus, otherwise Faustus junior, otherwise Dr. Faust, who went to the same place for the same purpose more than three centuries before Goethe.

The mediaeval days of central Europe are not called the dark ages for nothing. Dark indeed. The articulate minds of the day, poets and chroniclers, have left word for us, who follow them, and the message of the word is: this is how we did in our day, and this is how it is best for you not to do. Hunger Towers, Nuremberg Maidens, dungeon cells, in which the occupant was chained a foot from a red hot furnace—all evident proofs of the ingenuity of the very people who in the dark ages artfully claimed the authority of the church for themselves. On the top of the ladder, amongst the aristocracy, an extremely good taste in clothes and tapestries, a very sound idea of how a church or a castle should look, and for morals the prevalent belief that might was the only possible right. At the bottom of the ladder, where had his habitation the "villain"—the fact that in Middle Ages this word simply meant peasant is pretty significant—there was no might, there was no right, there was nothing at all, but being squeezed, squelched and bullied in such an adequate and admirable way, that many is the modern "villain" throughout Central Europe, who still lives and dies under the delusion, that being squeezed, squelched and bullied is exactly what he is there for.

Dark, Dark Ages.

And if perchance there appeared a ray of light on this background of general blackness, a Dante, a Galileo, or a Huss, the wise heads of the day could not think of anything better suited to the occasion than killing the man. This certainly seems to be the easiest way of dealing with the problem.

The few events of Doctor Faustus' life, the rumour of which has reached us, all look like so many incredible legends. And it seems to me, we could spend a few entertaining if not actually profitable minutes trying to read a true meaning into the fragments of Dr. Faustus's life, his contemporaries have transmitted to us. To begin with, a picture which dates from 1525 and which is highly treasured not by the successive owners of the Auerbach's Keller alone, but by the whole city of Leipzig, not to say by the whole of Germany. The title of the picture is: "Faust rides a wine barrel." And so he does, on the picture, a middle aged, bearded man, dressed up in the elaborate early sixteenth century attire, just as in the opera, regarding which Goethe is said to have prophesied that his great work will never become popular until some Frenchman makes a comic opera out of it. This may or may not be true, but the picture is there, and on it Faust is entering the wine cellar of the contemporary Auerbach seated on a tun, preceded by the dog, from which he was never separate, as the legends say, and in which dwelt the devil, Faust's henchman and torturer; whilst the contemporary Auerbach and a dozen student boys watch Faust enter so, all of them in postures of a greater or lesser astonishment.

Moreover, Saxony is full of legends of that kind, not to mention chronicles that have reached us from the Middle Ages. No doubt whatever that Faustus did actually live.

The first tidings about him we find in the letters of Johann Trittenheim, who was prior of one of the German monasteries at that time. The letter is to his friend, the mathematician Wirdung; it is dated August 20, 1507, and contains the information that there appeared in Wurtzburg, Kreuznach and other cities, a black magician, who boasts of knowing by heart everything that either Plato or Aristotle ever wrote, and also that were all their writings to disappear, he could restore them by memory. Further on, Johann Trittenheim narrates that this black magician actually can perform all the miracles of Christ, and that through alchemy he can achieve any result he desires. Another letter, of Conrad Mudt, dated 1513, expresses the positive opinion that theologians and priests ought to be very careful in watching the doings of this Faustus. Another chronicle tells that in 1520 Faustus foretold some future events to the bishop of Limburg, and was paid ten guldens. For a while

Faustus stayed at the court of this Prince-Bishop, but in 1539 he had to leave, on account of a rumor that "through his magic, he takes purses with money out of people's pockets, and then disappears." However, even some of the contemporaries state that this rumor was not to be trusted, as it was started by Dr. Phillip Begardi of Worms, and so could be explained by professional jealousy.

So far, all these theologians, physicians and philosophers speak of Faustus merely as of an impostor, and a clever fraud. It is only later on, some time after his death, that there arose legends in which he is described as a Magus, a sorcerer, who was in league with the devil. In 1543, a priest from Basel writes: "At nightfall, this Faustus came to a rich monastery, expecting to spend the night. The servant of the monastery offered him some wine, which proved to be poor and tasteless. Faustus asked for some better wine. The servant said he had nothing better to give him, and that the prior was asleep. When Faustus insisted, the servant said he had no authority to offer anything but what was ordered by the prior. Next morning Faustus left early, very angry. He bade no one farewell, but sent a devil to the monastery. The devil proved so active, raised so much noise night and day, throwing everything in the church and in the cells of the monks about, that they were forced to leave their abode forever. The same Faustus came to a certain inn, about mealtime, and sent to the cook some birds, asking him to roast them. No one knew where he got those birds, but one thing was certain: no one had ever seen their like, either in the neighborhood or in any other part of Germany. Faustus never separated himself from a horse and a dog, and I think that both were possessed of the devil, as both could do anything. The dog was known at times to assume the shape of a servant, and to wait at table. At the end, the unhappy Faustus was strangled by this devil. His corpse would turn itself face downward, though five times he was placed on his back. The Lord deliver us from being slaves to the devil!"

Thus the anonymous priest from Basel ends his narrative, but all the chroniclers of Faustus's miraculous deeds were by no means either anonymous or obscure.

Indeed they count amongst themselves the celebrated co-worker of Luther, Melancthon, and even Luther himself. Melanc-

thon's pupil, Johann Menell, tells that in one of his lectures in Wittenberg University, the Master said: "I used to know a man whose name was Faustus, who learned magic in Krakau (Cracow), which had a great vogue in this town. He had travelled in many lands, and spoke of many mysterious things. He created a great sensation in Venice, by announcing that he was going to levitate into the sky. The devil actually did lift him into the air, but then threw him back to the earth with such force that people thought he was killed outright. However, he did not die at that time. Several years later, he happened to be in a drinking hall in a certain village in Wurtemberg. The innkeeper asked him what was the reason of his ill-humor. "Promise me not to be frightened to-night!" said Faustus. At midnight, the house shook. Next morning, Faust stayed in his bed until the innkeeper grew quite uneasy, and on entering his room with his servants, he saw him lying on the floor dead. The devil had killed him. In his lifetime, he always had a dog with him, who was the devil. This same magician, Faustus, the vessel of all demons and devils, boasted that all the victories of the imperial army of Maximilian II in Italy were the result of his magic."

Such is the information concerning Dr. Faustus, which the literature of past centuries contains for us. The facts mentioned by his contemporaries are so varied and so abundant as not to leave any doubt of the profound impression his life had made on the popular imagination. The wonder is that with all the zealous medieval theologians and priests carefully watching him, he was not hanged, burned, or made away with in some other way. Dr. Faustus' contemporaries did not actually kill him, but then all the literary ones amongst them freely and zealously wrote him up in such a way as almost to leave no possibility of identification between the Faustus who knew Aristotle and Plato by heart, who could repeat all the miracles of Christ, and Faustus followed by a dog-devil which he occasionally sent to trouble monasteries, in revenge for a glass of bad wine. This need not puzzle the readers of the "Theosophical Forum." However, if, in spite of this statement of mine, any of them are still inclined to be puzzled, I would refer them, for comparison, to the Encyclopedia Brittanica for 1902, and the definition of Helena Petrovna Blavatsky, "writer of many books, and the greatest fraud of the century."

The legends concerning Dr. Faustus increased and multiplied at such a rate that in 1587 there appeared a "People's Book," a regular encyclopedia, entitled: "The History of Dr. Faustus, the well-known magician and sorcerer, and how he made a temporary compact with the devil, what sort of adventures he met with, what things he was capable of performing himself, until he at the last received the reward he so well deserved." In spite of the fact that this book evidently holds him in awe, and disapproves of his doings, the undercurrent of almost all its narratives would induce us to believe that its authors thought Faustus to be more than a charlatan, more than a quack-doctor, even more than a practical black magician. In this book already in places, he appears as a student, a philosopher, an earnest searcher for the secret of life. "He who took the wings of an eagle in order to explore all the foundations of earth and of heaven." Those were the words in which Goethe, brooding in the familiar atmosphere of Auerbach's cellar, three centuries after Dr. Faustus had died and gone, spoke of this problematic character of German Middle Ages, a description which might justly be applied to certain others, whom their contemporaries also have written down the greatest frauds of the century.

## FREE WILL.

What an Eternal problem is Free Will. What ceaseless controversy and endless confusion. Yet how simple and how easily understood the whole question becomes when considered in its true light.

To most people, who use the term, the two words are meaningless: their meaning as words is not considered: the shadowy nebulous possibility they are supposed to stand for is pictured only to a small extent. As to the ordinary man, in considering this question, he rarely pauses to analyse the meaning of the words themselves.

The connection of the word *free* with the word *will,* implies either present non-freedom and potential freedom, or vice versa. The question most naturally suggested then is: Freedom from what? What is it from which men wish to free their will? If they can know this, then surely the rest is a simple matter. If they can determine within themselves what are the influences which, so to speak, hold the will in bondage, they are much nearer accomplishing its release, than were they in a state of ignorance either of the nature of will, or the conditions restraining it. To arrive at some idea of these conditions it is first necessary to form some conception of what will is. The chief thing to know what is the relation of the will to the man, not what is its constitution, physical, psychical, ethereal or otherwise. We have the True Will in us—this we all know: the surest analysis we can make of its quality or content, is that of identification with it, and herein lies the solution of the problem.

It is always necessary in formulating a proposition or propounding a theory, to grant some basic idea upon which the structure can be built. The truth or untruth of this postulate is, as a rule, revealed in the coherency of the resultant proposition, and the reasonableness of the idea demonstrated.

The basic statement that we take for the purpose of this study, is that Pure Will is a Divine Emanation, colourless, unimpressed, indifferent, as it were, to its own application: the motive force behind all our so called volitional acts. It is the essence of our intentions: their trend is our personal inclination. It is the basis of our

acts: their direction is determined by the resistance of our outer selfhood. It forms the foundation of motive: the motive as it appears externally, is but the percolation of the pure ray through an impure medium. True Will is an individual force: the will that most men recognize is the personal will, that is, the True Will in a state of intense obscuration. It rests with us now, from this idea of Pure Will, this postulate of ours, to build a proposition for the attainment of a freer working of the Will through us.

One hears a good deal about the cultivation of the will; yet the term in itself is contradictory, inasmuch as the word cultivation premises imperfection. That which is to be cultivated is not the Will itself, but the power to use it, and to determine how best to do this is the object of our study. Pure Will being impersonal, it would appear that, in a man whose life-purpose runs along lines which tend to the consideration of the individual, rather than the personal, the will works with some degree of freedom, as the vehicle offers but little resistance to the working of the original motion of Will.

Let us explain why this is. Man is potentially a Divine being: this is or is not true. If man be not potentially greater than himself, then evolution is a fable. If man holds not within himself a possibility of the highest he can conceive, then depravity does not exist. If faculty is *not* progressive, then education is useless. And if faculty *is* progressive, who is to define its limit? There is more to be said for the potential Divinity of man, than against it: we will therefore adopt for our purpose the more consistent thought.

So far so good. Man is Divine, in *potentia,* proceeding from Divinity, at the beginning, and proceeding to Divinity in his pilgrimage through life. Now when a Soul comes into being, it follows, or rather, it would seem by our methods of reasoning to follow, that, concurrent with its outset as it were, there comes into existence an ideal or plan by which its course may be guided. The truth is that this plan pre-exists, the Soul is the embodiment of this plan. All Souls, emanating from one Source, and being in essence the same, must be guided by the pre-existing plan as to the course they take. Wherein, then, lie the differences we see in men? Why, if there is one plan or ideal for all, should we all seem to differ so? The question answers itself—we only *seem* to differ: we are in

essence alike. Get back to Soul and the same Divine Impress is found in each. The differences exist, then, not in the individual Souls, but in the personal separation which ensues on men departing from the Individual Plan—the Law. Thus we see that the Law is one for the Individual. To work with It, to confine the life to that end, would be to continually serve the great aggregate or Over Soul. But what do we find? The Soul, to exist at all on this Earth, must necessarily take unto Itself a body, and the consequent intellectualization of this body, coloured with physical and material tendencies, becomes the man as we know him.

Now, Pure Will is attendant upon the unrestricted working of the Plan or Law. The nearer the approach to the Divine Ideal, the nearer the approach to the unrestrained working of the Will. Will is mostly thought of as that which enables a man to put into action his thought, for the accomplishment of material or personal ends. We see that, in striving for this end, man is receding further and further from the central Divine Idea, and consequently from its Attendant, Pure Will.

Another point of view might be here considered. As men live to-day, all their will power is needed to enable them to resist the various circumstances and conditions in which they are placed. Very little consideration reveals the truism that a man's surroundings and associations are his personal feelings reflected externally: he finds in the manifold likes and dislikes of his outer life, every grade of personal feeling that he is capable of knowing. Consequently man is bound by his circumstances, and by the separate life with which his thinking and acting have surrounded him. Thus, in this state, his will is not free: or rather, he is not free to use the Will in him, beyond combatting the upcomings of personal life.

If Will is potentially free, there must be a means whereby to encompass that freedom, and, if Pure Will is attendant upon the Impersonal Law, then only through impersonal means can It be approached or directed. That is to say, to reach the Power which savours of Divinity, a man must become, so to speak, impersonal, which is another word for selfless. His efforts must be *truly* for others: his life must be spent in compliance with the Law, of which it has been truly said:

"Subservience is Freedom, and Disobedience Servitude."

## HOLY LIVING.

Some weeks ago the writer received a letter from a friend which expressed or perhaps it would be fairer to say gave an impression of, some discouragement and disappointment over the results that have been accomplished by the work of the Theosophical Society during the past twenty-eight years. This depression appeared to me to be so uncalled for, so widely different from what the facts warranted that I set myself the task of examining the situation in an effort to aid an adequate reply.

The most frequent cause for taking a melancholy view of the past work, present condition, and future prospects of the Theosophical Society would appear to rest upon misunderstanding, an inability to appreciate what it is that we have been trying to do, what it is we have actually accomplished and what it is that we further purpose to do. We are prone to build up in our minds some ideal of our own which is largely based upon what we would like to be, and then when the realization falls short of this ideal we become discouraged. Some of us for instance, influenced by the character of our modern civilization wish for a large and powerful society, with thousands of members in all parts of the world, active Branches everywhere, many lectures, public meetings, new books, quantities of magazines and in a word, all the external signs of great activity and material prosperity. We forget that we could have all these and still be as dead as Jonah's whale so far as our real purposes are concerned. Others again see the apparent success of Christian Science, or Dowieism, or anyone of the many similar semi-religious movements of the day and wonder why these have a success that is seemingly denied us.

The trouble in every case seems to lie in a misconception of what it is we are trying to do, and to clear the atmosphere and prepare for our future work it may be well to recall for a moment, what the purpose of the Theosophical Society really is: The best simple expression of this that I have been able to find is in an old book, called, *A Guide to Theosophy*, published in Bombay in 1887. The Preface says:

"That there is some basal germ of real knowledge underlying all systems of religion and philosophy and that these various

systems are but varied attempts at expressing the terms of one and the same problem and its solution: the origin and destiny of man and the universe. The object of the Society's researches is to find out this basal germ of truth—this reality behind all appearances—and its practical bearing on the individual man, as the outcome of this search it is hoped that there may be discovered a true guide and standard of conduct, resting for its sanction on the necessary order of nature, a law of individual human life in perfect harmony with every other law of nature; and a system of thought that will afford at least a practical and rational working hypothesis for the solution of all problems that present themselves to the human mind. *In other words the Society aims at evolving a rule to live by and a rule to think by.*" This extract, and particularly the last sentence which I have italicized presents very clearly one phase of the good work of the Theosophical Society. It is not all however. Another great object which we have had set clearly before us is what Madame Blavatsky says in the latter part of *The Key to Theosophy*...It has been often quoted but will bear constant repetition. She says that if dogmatism be avoided and if the members guiding the future of the Society have unbiased and clear judgment, "Then the Society will live on and into the 20th century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large minded and noble ideas of Religion, Duty and Philanthropy." * * * * * * * * and if it "succeeds better than its predecessors have done, then it will be in existence as an organized living and healthy body when the time comes for the efforts of the 20th century." The Lodge* messenger of that time "will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization await-

*The Lodge is a name given by theosophical students to a body of human beings, who are far in advance, in their mental and spiritual development, of the rest of humanity, who belong to various religions and nationalities, yet work for the good of humanity, far above religious and national subdivisions. Judging by the events of past centuries, theosophical students think it reasonable to accept as a fact, that, towards the end of every century, the Lodge sends a messenger to the world.—[EDITOR.]

ing his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path."

Now mark this well. In neither of these statements of the ideal of the Theosophical Society has one word been said about a large, prosperous, active organization being necessary. It would be desirable, if a large society could be kept free from the dangers of dogmatism and sectarianism, but it is not necessary. We can accomplish our mission, both our missions, without many members, much obvious influence or great power. Indeed we have good reason to believe that a small, compact and harmonious body such as we have become, has much greater chances of success than a larger and consequently more unwieldy organization. Each additional member, while a source of strength, is also an added danger, and one would suppose that those who control the destinies of the Society are quite content with a smaller membership and a more restricted field of effort than our Western ambition would like to see.

Let us then dismiss from our minds all ideals of what we should be and what we should do, content to plod along the old lines which we have found by bitter experience to be the only safe ones, content with the assurance that even if our external condition is not all that we would at times like to see it, it is not after all our external condition that has anything to do with the case. On the contrary, let us keep constantly before us our interior condition, with the confident belief that if it is all it should be, both personally and as a body, we will be working towards the practical accomplishment of the real ideals of the Society in the very best and most effective possible manner.

For after all the two ideals we have quoted above, the evolving of a rule to live by and a rule to think by and the keeping of the organization alive until 1975 are to be accomplished in one and the same manner, and that is by *living the life*, or to use the caption at the head of this article, by "Holy Living." Should we wish to express both of the Society's objects in one sentence we might say that it aims to keep alive in the world a knowledge of spiritual things, and if it does this there is no question of its successively realizing its more definitely expressed ideals.

If this statement of the case be true—and who among us will doubt it—if our whole purpose is to maintain in the world a spiritual

flame that will persist until 1975 and light the path and make easier the task of the next messenger, I think we have every reason for great encouragement. When Jesus was born into the world and began his mission, it is said that only one person, John the Baptist, knew him for what he was, yet think what he accomplished. Does any one imagine that the impression we have made on the thought of the world will so die out in the next seventy-one years that only one person will recognize the new messenger? Why it is almost within the possible limits of the life time of some who are now members of the Society!

So what we want to do is to keep alive in the world a knowledge of the Lodge, of the Soul Life and of the Inner World, and to keep burning in the world the pure white flame of spirit which is alight in our hearts and which radiates from them until it brightens the darkest corners of our material civilization. How best to accomplish this? Have we not been paying too much attention to the Eye Doctrine to the neglect of the Heart Doctrine? Do we not know that no amount of learning, no brain knowledge, no writing of books, preparation of papers will accomplish our purpose? No more then will thousands instead of hundreds of members do what must be done, unless all have this spark of divine fire in their hearts. It is *living the life* that gives results, not studying how to live it. "He who lives the life will know the Doctrine," is a wise paraphrase of a biblical saying. A member without brain knowledge, or capable for speech or writing, may do more good and have a wider influence upon the world at large and his family and associates by his effort towards Holy Living, than the best writer or lecturer we have ever had in our ranks. So let us make a concerted effort to revive interest in the Heart Doctrine.

Let us determine to leave for awhile our books and studies and turn our energies towards the Higher Life. This we can *all* do, for it does not depend upon environment nor circumstances. We do not need brains, nor money, nor leisure, nor indeed anything whatever but the *will to do it.* For the way to work in this direction, the best possible way, indeed the only effective way is, for each to have the Life himself. That is the best teacher of others, the manner of accomplishing the greatest results, the method of influencing for good the greatest number. It is this living the life

that counts and the influence of our lives and example will be what makes or mars our mission as a whole. "By their fruits shall ye know them." When this text is applied to us as it is and will be in greater and greater measure, let us see to it that the result will be one of which we can be proud.

This matter is so exceedingly simple no argument or theorizing is necessary. A child can understand that "goodness" is catching, just like measles and that we should inoculate the world with "goodness." If we had a virus of "goodness" our task would be comparatively easy but that has not yet been invented, and in its absence what we must do is to develop thorough cases in ourselves and then go around hoping that as many others as possible will catch it!

In the absence of a known medium for developing cases of goodness the best alternative is our personal example and the next best is the example and records of others. So our next paper will collate and compare the experiences of some of the world's great Saints and the directions they left for "Holy Living."

# AN OUTLINE OF THE "SECRET DOCTRINE."

(*Continued.*)

If we compare the gradual, rhythmical passage of the Universe into full objectivity to the forward swing of a pendulum from the perpendicular line of rest, and the gradual rhythmical passage to re-absorption in latency, to the backward swing of the pendulum to the perpendicular, then it will be evident that, as the pendulum, if unimpeded, will swing backward an exactly equal distance behind the perpendicular; so, when the sum total of the potencies of the objective universe has reached the condition of latency at the end of each Universal Day, it is certain that there must be in these potencies a tendency to a further activity which will be, in every detail, the reverse or negative of the former activity.

This is why the "Secret Doctrine," and the stanzas on which it is based, have defined Universal Night by a series of negative statements ("Time was not; Universal Mind was not;" etc.) by which we are to understand, not that the existent universe had dwindled down into mere non-entity, but that a form of activity had set in which was in every detail the reverse and negative of the activity of the existent universe, and hence inconceivable by us, or conceivable only as non-activity or naught.

We can arrive at the same result by the exactly opposite process of expressing in universal terms all forms of activity which we know of as limited and particular; thus, in Universal Night, universal perception is, because the perceiver has been universally blended with the object of perception; universal life is, because all the limits of particular life have vanished; universal consciousness is, because objectivity has been universally absorbed into consciousness; and universal bliss is, because all the barriers to bliss have disappeared.

Perhaps the best illustration of the form of activity we are considering, is the mathematical process by which a gradually diminishing series of numbers is carried down to zero (corresponding to the perpendicular line of the pendulum), and then beyond zero into a gradually increasing series of negative numbers, which mathe-

maticians regard as equally important and equally capable of manipulation with the positive numbers.

If zero be the threshold of Universal Night, then the gradually increasing series of negative numbers may represent the negative activities which we have postulated as existent therein.

This is merely the metaphysical aspect of this mysterious question; it has also a moral and a spiritual side, but these cannot be expressed in words; a comprehension of them can only be reached by the actual practice of morality and spirituality; or, to speak more truly, we can only prepare ourselves for that true spiritual comprehension of, and moral participation in, this mystery, which will be ushered in at the end of this universal day, by gradually attaining absolute morality and spirituality, during the gradual and rhythmic activities of this universal day.

To return to the illustration of the pendulum; when it has reached the farthest point of its backward journey beyond the perpendicular, it inevitably tends to swing forward again to the perpendicular, and, if free, will swing forward; and in virtue of the momentum thus acquired, it will not halt at the perpendicular line, but will swing forward again to the foremost point previously reached. And if the pendulum be entirely unimpeded, this backward and forward swing will repeat itself indefinitely; and, further, the duration and extent of the pendulum's journey behind the perpendicular will be exactly equal to the duration and extent of its journey in front of the perpendicular.

In the same way, the extension of the universe into objective existence and its re-absorption into latency, will tend to repeat themselves indefinitely; day and night of the universe will be succeeded by day and night, in endless succession; and each universal night will be of exactly the same duration; or, rather, would be of exactly the same duration if there were any common, continuous standard of duration to apply to both.

At first sight, it would appear that this expansion and re-absorption of the universe, in the endless series of universal days and nights, is a mere fruitless activity leading no-whither; just as, from an astronomical standpoint, the days and nights of the planets and our earth might seem a mere senseless repetition, aimless, objectless, endless; yet we know that this is merely apparent; that

each day is fraught with momentous issues, that each day is richer than its predecessors, if only by the mere fact that it had predecessors; that each day is the heir of the ages.

And so it must be with the universal days. Each must have some peculiar worth of its own; must garner some harvest of hitherto inexperienced power or wisdom; must add something, if not to the total quantity of being in the universe—for what can be added to the All?—then to the quality of that being, and to the quality of the life of the units that make it up.

As the sculptor's statue is first hewn out from head to foot, and then smoothed and polished from head to foot; so, perhaps, the humanity which is only rough-hewn in one universal day, requires a second universal day to polish and smooth it to perfection. Perhaps when we have fully learned perfection of individual life in the present universal day, we may find that this is only the preparation for a higher life in complex grouped personalities in some future day of the universe, and so on, ever to higher and purer perfections.

But into these secrets it is fruitless to pry; it is only profitable to note that the forces and tendencies which gave birth to previous universal days, tended, at the period we are considering—the waning of the universal night which preceded our present objective universe—to give birth to a new universal day, richer than its predecessors, and destined to garner a richer harvest than its predecessors had yet known.

We shall see that this harvest is prepared for, by a grouping of the units of life into hosts and hierarchies, ruling over systems of suns and worlds; and, in the case of our own system, seeking a sevenfold perfection by a rhythmical, sevenfold progress through phases of life that, for want of a better name, have been called existence in the mineral, vegetable, animal, human, and superhuman kingdoms. We shall better be able to grasp the reasonableness of this rhythmical progress, if—remembering that objective life is the disciplinary expression of the eternal spiritual will, the twin-brother of consciousness — we conceive these phases of life as picture-lessons, in which the unit of life has to seem a stone in order to learn something of the endurance of which a stone is merely the symbol; to seem an animal to learn the active energy of an ani-

mal; and so through manhood to the demi-god and the divine; ever keeping in mind that that which seems to become these is the eternal spiritual unit, and that it thus seems, through the harmonious action of its twin powers, Will and Consciousness; and ever remembering that this unit is a part of the All; is, indeed, in one sense, identical with the All.

And thus we return to the conception of Universal Night, brooding in latency, awaiting the Dawn.

## III.

## SUMMARY.

*The Illusions of Differentiation, Separation, and Transformation.*

This brings us to the point where the last hour of Universal Night is passing into the dawn of a new Universal Day. All the processes of involution which brought about the Night are ready to be reversed.

We have seen that, at the evening twilight, when Universal Night was coming on, all the souls of men had been drawn together into one humanity, and all the humanities of all the worlds had been drawn together into one great Life—united with each other, and united with the Divine,—in the evening twilight that ushered in the Universal Night; the twin powers of Will and Consciousness—the one, creator of all the forms of the universe, all the images and imaginings that make up the worlds—and the other, observer of these manifold images and imagining—had drawn together, coalesced, and become united, so that the difference between the worlds and the Consciousness that knows the worlds had disappeared, and subject and object had become one.

These unions and involutions marked the evening twilight; they are to be reversed in the dawn of a new Universal Day. The union of the evening is to become the differentiation of the morning; the involution of the evening is to become the evolution and manifestation of a new day. This differentiation will separate again the united humanities; will separate them from each other, and from the Divine; but this separation is not real, or inherent in essential being, but merely apparent and the result of illusory manifestation.

If we conceive of the totality of being as an infinite diamond,

pure and incorruptible, then the differentiated humanities are the faces of the diamond, and the differentiated souls of each humanity are the separate facets of every face. Each facet has, in a sense, an independent being in itself; each facet has a certain individuality and separateness. But each facet only exists through being a part of the diamond; and without the diamond it has no existence at all. Each facet is then merely a phase of the diamond, and not an independent being; and each facet is, as it were, a window into the pure heart of the diamond, an entry to the whole of its incorruptible light; and, being a window to the whole diamond, each facet is thus, in a sense, the whole diamond, and able to command the potency of the whole diamond.

And this is exactly the relation of the differentiated souls to the One Infinite Divine, so far as any symbol can convey that relation. It is only in and through the Divine that these differentiated souls exist at all, as it is only through the diamond that the facets exists at all; and each individual soul is an entry to the ineffable heart of the whole Infinite Divine; and can, through purity, command the whole of its infinite Being and Power. Thus every differentiated soul is at once infinite, as being one with the divine; finite, as being but one facet of the divine; and utterly non-existent and void apart from the divine.

In the perfect diamond there are three powers; first, the entity of the diamond itself; second, the differentiation, or margins of the facets; and thirdly, as the result of these two, the facets themselves. So in the universe, when the dawn comes, and differentiation sets in, there are three powers; first, the Being of the universe; second, the differentiation; and third, through the union of these two, the differentiated souls that enter into separate life. These three powers are, in one sense, the "Father, Mother, and Son" of the *Stanzas of Dzyan.*

There is yet another aspect of the diamond symbol.

Each facet is not alone, but hemmed in and surrounded by other facets; and thus bound, inevitably and indissolubly, to the other facets; and has, with them, a real existence only through the diamond, to the interior of which, and to the whole of which, each and all of them are equally windows.

So each differentiated soul is not alone, but is surrounded by

other souls, and indissolubly bound to them; and has with them no real existence except through the Divine ONE, of which they are all the facets, and in the plenitude and power of which they all equally partake; the plenary possession of one in nowise excluding or limiting the plenary possession of the other. Each soul is thus bound to other souls in a brotherhood rising out of the depths of essential being, and as eternal and inevitable as essential being itself.

In the same way, each group of facets, each group of souls, is bound to other groups, in divine hosts and hierarchies and powers, all of which exist only through the Divine, and are without the Divine utterly void and non-existent.

At the dawn, therefore, of the Universal Day, differentiation divides the One Divine into innumerable differentiated souls, each possessing the plenary power of the Divine, and bound together into groups, and hierarchies, and hosts, like the clustering facets of the diamond; and yet, though this differentiation into facets takes place, the diamond, the symbol of the Divine, remains one and indivisible as before.

This is the mystery of the relation of the Divine and man, as far as that relation can be embodied in symbols and expressed in words; but symbols are powerless to express the majesty, the infinite fulness and complexity of the great Life, whose only true symbol is Life itself.

*(To be Continued.)*

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